

derful miracles performed in attestation of his divine mission and the truth of his gospel! Let us give them the benefits of the mantle of charity, and say I wot that in ignorance ye did it.

Mark goes further back and asserts that the preaching of John the Baptist was "the beginning of the gospel of Jesus Christ the Son of God." Mark 1: 1. Suppose the Christian-professing world would admit that Christ never preached the gospel, it would follow that the evangelists are not to be regarded as good authority; that they are false witnesses, and if they are not reliable in a statement of simple fact the whole history of Christ and his ministry must be regarded as a fable. This is the unavoidable conclusion if we must accept the statement of these would-be teachers.

Another preacher (?) declared to a large audience that he would not give the snap of his finger for baptism. How is one to regard such teaching? To one who has been taught to reverence the Bible it seems akin to blasphemy. If we accept this man's estimate of the value of Christ's precepts and ordinances we make him an apostor, the apostles dupes, and Paul a deceiver, when he asserts that he heard the voice of Jesus from heaven, calling him to the ministry of the Gospel. It seems to me that while this fellow is wearing the livery of heaven he is trying to outdo Ingersoll. Christ said to his apostles that he would make them fishers of men, but this man seems to be fishing for U. S. eagles.

### HUNGER.

CLARENCE MCBRIDE.

The multitude which followed Jesus thought that if they could get bread without working for it they would be perfectly contented. But they did not *know* themselves. Their hunger was for something which the bread that perisheth could never satisfy. They were like all other sinners—always seeking to satisfy their spiritual cravings by gratifying their physical appetites. Sinful pleasure is like strong drink; the more a man takes to quench his thirst the more thirsty he becomes. Jesus said, "I am the bread of life." The soul that cometh to me shall be satisfied. The intense craving—the burning thirst shall cease. He that cometh to me shall never hunger in vain. I will feed him; I will strengthen him; I will give health to his soul; and he shall have life, and life more abundantly." Oh, how many souls wearied with the pursuit of happiness, have fallen on the bosom of Jesus and found rest!

Vice stings even in our pleasure.

### A MOTHER GONE.

J. C. MACKEY.

Mrs. Sarah G. Roberts, of Philadelphia, Pa., died Feb. 2, 1895 in her 78th year.

The subject of this memorial was born Sept. 1, 1817 and was the daughter of Daniel Harley. Her mother was Kate Grove, and her grandmother the daughter of Christopher Sour II, of household fame in the Brethren church. She married, in 1841, Hugh Roberts, a Friend, by extraction. But the young couple, husband and wife, were baptized together, according to the Gospel, the winter following. Thus Mother Roberts commenced the beautiful and blameless life so lately closed.

One son, to whom she was thoroughly devoted, brother E. E. Roberts of Philadelphia church, survives her.

It was my privilege to know this departed saint during the last five years; and, although much of the time a great sufferer, never have I visited the home and listened to her either murmur or complain. Patience and kindness seemed in her to be incarnate; and to only sit and look into her sweet, angelic face and hear her mild and tender utterances, were even like bending an ear to catch the seraph's whisper and then see his glorious light as he vanishes.

Mother Roberts' quiet demeanor might give the idea, on first acquaintance, that she was not so intensely concerned with the religious side of life. Those, however, who learned to know her best have felt the powerful Christian influence which she so silently wrought upon them as her soul became absorbed in communion with God. And after death had released her the musings of her heart were found written in letter form to her son, Brother E. E. and his wife sister Sallie Roberts, with whom she made her home. Some of these letters I have read, but when I attempt to gather from them material for this sketch I feel almost obliged to desist. In one, after a night of fellowship with Christ, she writes, "There is nothing better than the fear of the Lord and there is nothing sweeter than to take heed unto his commandments." In another she describes the apocalyptic reference to the bow encircled throne; and enraptured with all she beheld by the eye of faith, she institutes the comparison between the visions of hope and the realities of glorified sight. And as she contemplated the end she advises those from whom she would be separated in the following language, "I shall soon die and be at rest, but my wish is that you, my children, may attend to my words. Hold fast your faith in Christ, trust in him, love him, and let not the

world turn you away from him. However you may be troubled hold fast the word of God." Mother Roberts' death was like a calm and peaceful sun-set after a rude and stormy day.

On the marble which shall mark the present resting place of this departed friend, sister, mother, shall be inscribed the Holy word, "Her children arise up and call her blessed." Prov. 31: 28. While the immortal marble of the Rock of Ages already bears for her, inscribed by the finger of the Spirit of God, the better epitaph, "Blessed are the dead which die in the Lord. \* \* \* Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Hagerstown, Pa.

### THE PASSOVER AND SUPPER.

J. A. RIDENOUR.

Brother P. J. Brown says at the close of his able article on the above subject: "I shall be pleased to answer any questions pertaining to this case, if I feel satisfied that the querist is seeking after truth." He also says, "I invite the friendly criticism of all who may read this article." Now I feel free to offer a few criticisms and ask some questions, solely in the interest of the truth; and for the sake of unanimity of sentiment among us upon this vital subject

With much that Brother Brown has said in reference to the Lord's supper and its design, I am well pleased. But I can not endorse all he has said about the Passover. I belong to what he calls "the major part of the Brethren church," who, in common with the G. B. Brethren, believe that the supper which Christ ate with his disciples on the night of the betrayal, was in *no sense* the Passover; but a meal eaten by them, as John says: "Before the Passover" at least twenty-four hours. And that if Jesus did eat the Passover, as Brother Brown thinks, he ate it in violation of all the laws governing that institution that ever existed, and he was, therefore, a transgressor of the law which he tells us he came to fulfill, not by breaking it but by obeying it. And "he was obedient, even unto death." We also believe that *any one* who could *keep* the law, could also *break* the law. Sin is the transgression of the law, but Jesus "did no sin, neither was guile found in his mouth." Therefore, he did not eat the Passover before the legal time.

We also admit that Brother Brown has by his "Ten Witnesses" abundantly and overwhelmingly proven what nobody denies; viz: That the disciples in the very beginning of the first day of unleavened bread, otherwise known as the preparation